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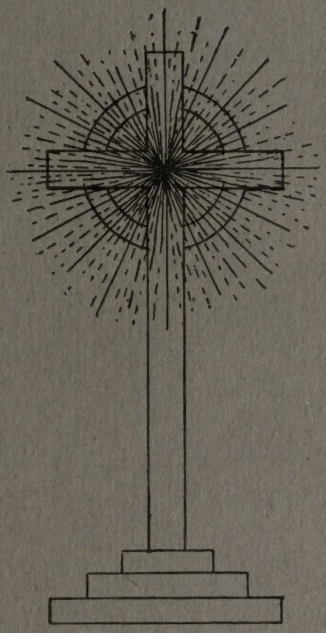

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THE HERALD OF THE CROSS.

No. 4, New Series. April, 1905, Vol 1.

"The Angel of the Understanding shall know thee for his Elect, if thou offer unto God a reasonable faith."

THE WAY OF MAN.

THE way of man is not that of God. It is the way of Satan or Time-server. For man seeks not the highest ends in all his labours, but only the gratification of himself in some form. In all his labours he has almost invariably, as an ulterior motive, the glorification of himself.

In his commercial activities this is his sole aim. He seeks only the increase of his own material possessions, without a thought as to the effect of his labours upon his own higher nature, or upon his fellow men. The one end he has in view is to increase his power to minister to himself on the outermost plane of existence. Rarely indeed does he have any higher aim in all his commercial transactions. The thought of doing the will of God in *all* his dealings in the things of sense is foreign to him. Under such conditions it may truly be said of him that "God is not in all his thoughts," for he is simply swayed by the interests of the hour, which are of Satan or a mere earthly and sensuous nature and end.

The effect of all this is seen in every department of a man's life, for the commercial principles upon which he carries out his business enter into every department of his experience. It may be witnessed on every plane of his life, even to his religious profession. The realms of litera-

ture, of fine art, of music, and even of religion have all come under the same unholy influence, till the one aim of all knowledge on the several planes of the soul's operation is *to make money.* And thus the noblest powers of the mind and soul of man are degraded to seek only the lowest ends in all their service to the world.

* * *

It is this spirit in man which prevents him from discerning his own true dignity of soul, and teaches him to seek only those things which seem to bring to him reward of some kind. It is this zeitgeist in him that makes him a mere puppet of the material influences which are in operation all around him, that makes him the absolute slave of the senses, that prevents him from rising to the height of his manhood, and that shuts the door of the higher spiritual world to his soul. It is the spirit of mammon, the god of matter, the negation of all spiritual good, the outer phenomena of the world—the same terrible influence that led the whole planet astray ages ago, and made it polarise on the outermost planes of mere existence beyond the benign influences of the Divine operation, so that many of its splendid spiritual forces were converted to fixed and adamant conditions.

If man is unwise enough to continue his present methods, and persist in living in the planes of mere matter; if he will continue long enough to be influenced by the spirit of Mammon that now dominates him; if he will only let the hardening process go on in his aura such as went on in the aura of the planet ages ago, *then the time will come when he too will become a fixity, and the spiritual qualities of his soul will crystallise till he has no power of spiritual motion left.*

This would be for him an unspeakable catastrophe. But it is the danger which at present stares him in the face. He has been so entirely swayed by the materialistic spirit or the world's Satan, that all the spiritual qualities in his soul have turned from the plane of the Divine Operation to seek satisfaction on the plane of phenomena—on the one hand, in the things of the senses; and on the other

hand, in a false knowledge of spiritual truths and Divine realisation. For even those who seek after the things of the spiritual spheres are content to dwell in a world of phenomenal effects, rather than to press on and on, upward and still upward, till they reach those zones of the spiritual world where the mere phenomenal spirit is absent, and where the soul comes into direct contact with the higher powers of the Heavens, and sees and hears for itself those things which cannot be uttered by anyone on the lower planes of experience.

* * *

Anyone who seriously thinks of spiritual things must recognise this fact, that most of the religious manifestations which we witness are not consistent with the simple and pure teaching of the Christ. They must see how far from *His way of life* the present professed Christian nations are, and how strange His doctrine of Love sounds in the songs and prayers of all the religious communities who comprise those nations. The present international jealousies where that doctrine of Love is supposed to be most preached and believed, is an apt, if sadly painful, illustration of the marked contrast between the teachings of the Christ and the way of man. For His doctrine of Love was as all-embracing as that of the Father. It was perfect in its universality, selfless in its patriotism, and knew no bonds of race or religious belief. It thought not first of *itself* and afterwards of others, but looked upon itself as belonging to all. It inculcated the practice of *doing unto others as it would desire others to do unto it*, and that without hope even of return or reward. It taught those who wished to follow its Way of Life to forget all self in the service of mankind ; to do the Father's will because it was the right thing to do ; to realise that Love in every motive and action, because it was unworthy of the soul's Divine dignity to do otherwise ; and never to seek after, nor even look for, any return for itself, except the joy of doing the Heavenly Father's will. *That was The Way of the Christ ;* and it must be the way of the man who would follow Him.

* * *

When we contrast this glorious spiritual doctrine with the interpretation put upon it in the lives of men and nations, we can see how far down the individual and national soul still is on the ladder that reaches from Heaven to the earth. We can see how true was the saying of the Christ, that we cannot both serve God and follow mammon. We may hear him anew telling His disciples that if any man would follow Him, then he must take up his cross and deny himself, and that until a man is prepared to do that he can have no part or lot in the kingdom of God. For those who would really follow His Way must be prepared to give *themselves*, and not only a few of their possessions and hours; and to give themselves without any thought for the future or any expectation of renown or earthly glory, or of having any special blessings because of such service.

Still do men come to the door of truth, as the two disciples did, requesting that they should be crowned with earthly glory in the new kingdom, seeking to be placed in positions of honour and power; anxious to wrest the Divine potentialities for mere personal ends, to climb up the steep ascent by some occult and selfish way without waiting to drink the Cup of the Divine Purpose, and bear the Cross of the Soul's self-abnegation, pure sacrifice, and utter self-abandonment to the Way of the Father.

Still do men seek to become recognised as the Christs of God, the world-saviours, the National healers, the centres of Divine attraction, long ere they reach the rung of the ladder which places them on the plane of experience of the Christ-spirit and the Christ-life, or have learnt the art of self-soul-healing, or have realised within themselves the Divine forces which make for a life of unselfish love and ministry. For, as in the days of Jesus so also in these days, there are not wanting those who come in His name proclaiming the advancement of the Kingdom of God, the approach of some new era of which *they* are the chosen leaders and apostles.

But, as in the days of Jesus even so in these days, we may know them by their fruits. Do men gather grapes

of thistles or figs of thorns? Neither can Divine riches of Wisdom, Love and Goodness be gathered from those who seek nothing higher in their world-service than filthy lucre or personal aggrandisement. These false Christs have blighted the world's life over and over again by the magnetic currents they have set in motion; for these have gone out into all the earth, carrying with them their occult influence, and have found response in millions of human hearts who might otherwise have been moved to nobler things. For they have taught men and women to look for the Kingdom of God in the things of sense, to anticipate its coming on the outer planes of existence, to seek for its miraculous signs through matter, to labour with a view to personal ambition in that kingdom, and thus to degrade both the Divine Idea of a Kingdom of Spiritual influences and the soul itself, through seeking on the phenomenal plane for that which belongs wholly to the Divine.

Still men will cry, "Lo! here it is! and lo! there!" But we may be assured that the Kingdom of God is neither here nor there on the phenomenal plane, but is a Kingdom of Divine Powers and realisations *within* the human soul who has rightly learnt the lesson of the Christ.

* * *

Those who follow in the path of the Divine Purpose in life must forsake *all*. To do less is to come short. For when a soul knows itself to be one with the Divine, it knows at the same time that it is one with the whole creation. It loves all men and despises none. It knows no bonds of racial difference or national temperament, but sees them all to be the various stages of the soul's growth. It nurtures no pride of birth or place or social distinction, but beholds all these zones of progressive experience as stages by which the soul grows towards the Divine. It knows nothing of the false titles which so often divide men and women from one another, and seeks not to differentiate between master and servant as the way of man does, but recognises all as members of one vast household, each one serving in his or her own place.

Such a soul knows that it belongs to all these various nationalities, peoples, societies, and circles of human experience; that it belongs to the Universal Whole; that it has no gifts or possessions or opportunities which are not to be used for the benefit of all; that, like the sunshine, it too must smile upon the evil and the good, and rain the richest blessing upon the just and the unjust alike. And when it has done all that, even then to know that it has only fulfilled its own true destiny in obeying the will of the Great Father, that it has only manifested its true Divine Childhood in feeling its ONE-NESS WITH ALL LIVING THINGS, that it has done nothing more than its duty to itself in unfolding the Divinity within itself, and making it manifest in living the Divine Life of Love. It sounds no trumpet before it on its way to duty; it calls not to men to behold the greatness of its efforts; it seeks no personal glory or world-aggrandisement in return for its labours; it takes not the value of the precious ointment that would grace the soul, to give it to the poverty-stricken souls of men and women who are mere seekers after the material loaves and fishes; it never sells the Christ for thirty pieces of metal, and dreams that it can avoid the consequent shipwreck; it never desires by its passion for the world-kingdom the faith of the Spirit within.

* * *

All these methods form the Way of Man, but not the Way of the Soul that knows God. For man's way of life is circumscribed by the earthly vision until his soul has been "born from above"—until it has had generated within it the heavenly motive and Divine Spirit. But when a human soul rises to the plane of Divine realisation, it no longer seeks for personal glory, but finds its full glory in the perfect service which it gives to the Father. For such a soul seeketh not its own as a man seeks personal riches, reward or renown, but only aims at the accomplishment of the Divine Purpose. For the fulfilling of that purpose is the only sure way to enrich the soul, illuminate it with Divine Wisdom, and clothe it with the glory of Spiritual beauty and Divine power.

J. TODD FERRIER.

THE PATH OF THE SOUL.

(From the Light of Asia.)

This is peace—
To conquer love of self and lust of life,
To tear deep-rooted passion from the breast,
To still the inward strife;

For love, to clasp Eternal Beauty close;
For glory to be Lord of self; for pleasure,
To live beyond the gods; for countless wealth,
To lay up lasting treasure

Of perfect service rendered, duties done
In Charity, soft speech, and stainless days;—
These riches shall not fade away in life,
Nor any death dispraise.

. . . . . .

Have good will
"To all that lives, letting unkindness die,
And greed and wrath; so that your lives be made
Like soft airs passing by.

Govern the lips
As they were palace doors, the king within;
Tranquil and fair and courteous be all words
Which from that presence win.

Let each act
Assail a fault or help a merit grow:
Like threads of silver seen through crystal beads
Let love through good deeds show.

Live—ye who must—such lives as live on these;
Make golden stairways of your weakness; rise
By daily sojourn with those phantasies
To lovelier verities.

So shall ye pass to clearer heights and find
Easier ascents and lighter loads of sins,
And larger will to burst the bonds of sense."

SIR EDWIN ARNOLD.

"THE PRICE OF IT ALL."

III.

"And the greatest of these is Love!"

And such love touches a woman's life most deeply!

And yet it is just the women of our land who are so heartless, so cruel, so utterly thoughtless, that tens of thousands of beautiful birds are being destroyed every year, in order that a woman's hat, or even a blouse, may receive some fragment of their beauty, and so be made to look "smart." Jesus said that not even a sparrow falls to the ground without the Great Father knowing of it. What then must He think when He sees the home of the White Egret in Florida and Central America devastated by men, whose one object is to supply the market with "osprey plumes" or "aigrettes"? The little bunch of coveted feathers, which are grown by both male and female bird just at the breeding season, comes to perfection about the time their little ones are nearly fledged, and then the parent birds are shot down. And this, too, just when in their anxiety for the safety of their young the instinct of self-preservation is over-mastered by the love of offspring. At such times they are fearless of their murderers, and defend their homes at the peril of their lives. Only one little tuft is wanted: the bird is shot, the tuft torn away, and the body left to rot on the ground, whilst the young birds in the nest must die from starvation.

To such an extent is this cruel, wanton destruction being carried that in one of the recent feather sales in London 12,000 ounces of "osprey" plumes were offered by one firm, and a full-grown egret will only yield one-sixth of an ounce of plumes. Well might Canon Rawnsley say in Croswaithe Church one Sunday that

"It is a travesty of religion and a mockery for women, decked with aigrettes, to sing in the words of the Benedicite, 'Oh, all ye fowls of the air, bless ye the Lord, praise Him and magnify Him for ever.'"

And to quote from a leader in the London *Times*:—

"The feathered woman is a cruel woman; that for the sake of a passing fashion which pleases no rational being, and should dis-

gust all who can think, and feel, and understand, she brings dishonour upon her sex and robs Nature of its beauty without adding to her own."

And what applies to the Egret applies with equally shocking force to what is going on round our coasts as well as inland. The smaller gulls and sea-swallows are shot for their wings, and the fowlers in their haste do not stop to kill any wounded birds; they merely wrench the wings off and throw the birds back into the water to die in agony. A coast fowler once told me that when wounded birds are being torn asunder in this way they cry and scream like a child. Well might the lofty soul of G. F. Watts weep, and his sorrow bring forth "The Shuddering Angel," an angel with covered face, weeping over an altar upon which the broken fragments of birds' wings were scattered!

We see the same thing around us. The gentle little swallow, the goldfinch, the linnet, and the lark are annually getting less in number, for all alike are falling a prey to the commercial bird-catcher, who destroys them by the thousands for market. It was stated before a Committee of the House of Commons that a boy could catch 40 dozen in a morning on the Downs. Of linnets 400 dozen a week is reckoned a low average for October, and as many as 600 dozen a week are caught. The London wholesale price is 2s. 6d. per dozen for cocks, and 9d. a dozen for hen birds.

Take these figures from the London sales alone, and all in one consignment:—

"Osprey plumes, 11,352 ounces; vulture plumes, 186¾ lbs.; peacock feathers, 215,051 bundles; birds of Paradise, 2,362 bundles; Indian parrots, 228,289 bundles; bronze pigeons (including the goura), 1,677 bundles; tannagers and sundry birds, 38,198 bundles; humming birds, 115,490 bundles; jays and kingfishers, 48,759 bundles; impeyan and other jungle fowl, 4,952 bundles; owls and hawks, 7,163 bundles; and other smaller birds."

It is a pitiable, a disgraceful, and a heart-breaking story, this determination on the part of women to use up the lovely birds—to snap the silver cord and to sever the slender thread of life within them which holds their frail little existence together.

And, remember, they are as useful and as necessary as they are beautiful. In Nature's economy they are indispensable. Without them no crops could grow, and starvation would stare the human race in the face.

The earth has been called "God's footstool," but when woman has succeeded in picking out all the delicate golden threads from the embroidery, the footstool will not be worth much!

In two forests in France 15,000 nightingales and fly-catchers were captured by the electric wire snares, just as on the Morocco, Algerian, and French coasts, our English swallows are caught as they rest upon them after their long, weary flight from the North.

To most people to-day the wonderful and beautiful races in the world, which live side by side with us, only exist for slaughter; and in far distant lands, as well as at home, little feathered creatures, lovely as flowers, innocent as the dew and honey they feed on, are killed by the tens of thousands because woman's vulgar, depraved, and cruel taste demands their life.

What does it matter if the bird of Paradise has become so rare that the golden glory of its plumes are seldom seen flashing in tropical sunlight? What does it matter if the heronries are deserted and the egret is only seen nesting singly and in fear? What does it matter if our fields and hedgerows no longer cradle the little musician who often tries to cheat us of our weariness by filling the air with song? Aye! what does it matter?

The long drawn out agony will then have ceased, but there will have passed from our life a grand opportunity of development and of progress in the best things, and the loving of and caring for that which is helpless, which is innocent, which is gentle, and which is pure.

And, most terrible of all reflections, this will have been woman's work; for she, and she alone, is responsible for one of the most cruel and most indefensible trades in our modern life.

HAROLD WHISTON.

THE COMMUNION OF SAINTS.

(From the New Gospel of Interpretation.)

So weepest thou and lamentest, because the soul thou lovest is taken from thy sight.

And life seemeth to thee a bitter thing; yea, thou cursest the destiny of all living creatures.

And thou deemest thy love of no avail, and thy tears as idle drops.

Behold! Love is a ransom, and the tears thereof are prayers.

And if thou have lived purely, thy fervent desire shall be counted grace to the soul of thy dead.

For the burning and continual prayer of the just availeth much.

Yea, thy love shall enfold the soul which thou lovest; it shall be unto him a wedding garment, and a vesture of blessing.

The baptism of thy sorrow shall baptize thy dead; and he shall rise because of it.

Thy prayers shall lift him up, and thy tears shall encompass his steps; thy love shall be to him a light shining upon the upward way.

And the angels of God shall say unto him, "O, happy soul, thou art so well-beloved: that art made so strong with all these tears and sighs.

"Praise the Father of Spirits therefore: for this great love shall save thee many incarnations.

"Thou art advanced thereby: thou art drawn aloft and carried upward by cords of grace."

* * *

For in such wise do souls profit one another and have communion, and receive and give blessing: the departed of the living, and the living of the departed.

And so much the more as the heart within them is clean; and the way of their intention innocent in the sight of God. . . .

Count not as lost thy suffering on behalf of other souls; for every cry is a prayer, and all prayer is power.

That thou willest to do is done; thine intention is united to the Will of Divine Love.

Nothing is lost of that which thou layest out for God and for thy brother.

And it is Love alone who redeemeth, and Love hath nothing of her own.

EDWARD MAITLAND, B.A.

Knowledge and Truth, and holy mystery,
Wherein Truth mainly lies tor those who see
Beyond the earthly and the fugitive—
Who in the grandeur of the Soul believe,
And only in the Infinite are free.

LOWELL.

* * *

THE SOUL'S AWAKENING.

"Wake, thou that sleepest! Soul, awake!
Thy light is come, arise and shine!
For darkness melts, and dawn divine
Doth from the holy Orient break.

Swift-darting down the shadowy ways
And misty deeps of unborn Time,
God's Light, God's Day, whose perfect prime
Is as the light of seven days.

Wake, prophet-soul! the time draws near,
'The God who knows' within thee stirs
And speaks, for His thou art, and Her's
Who bears the mystic shield and spear.

The hidden secrets of their shrine
Where thou, initiate, didst adore,
Their quickening finger shall restore
And make its glories newly thine.

A touch Divine shall thrill thy brain,
Thy soul shall leap to life, and lo!
What she has known, again shall know;
What she has seen, shall see again."

EDITORIAL NOTES.

THE PATH OF THE SOUL.

The soul of man is surrounded by himself. The mystery of soul-life is only a mystery to the outer personality. That personality is the result of the soul's incarnation. For the material life of man is only the result of the soul seeking knowledge on the outermost planes of existence.

The soul has to arrive at the knowledge of the world of matter through going down into the planes of matter. This it does through the ages in which it is the inhabitant of the mineral, vegetable, and animal kingdoms, where it gathers into itself vast knowledge of the mystery of life on all these planes. But it is only when it reaches the human kingdom that it begins to realise fully what it is and whither it is going ; for only on the human plane does it arrive at the consciousness of spiritual powers as forces quite distinct from the powers of the physical world. The arrival of the soul at a state when it becomes conscious of its higher nature has been called the polarisation of the Soul on the human plane. It is really the opening out of the Soul to the influences and powers of that plane.

* * *

WHERE IT'S HUMAN HISTORY BEGINS.

When the soul takes the human form it begins in the East amongst the Bedouins of the desert of Arabia. There it learns how to adapt itself to the human conditions, and, through the long ages in which it remains there, gradually prepares itself for incarnation in the higher races. For all the races of men are like the various zones in the mineral, vegetable, and animal kingdoms, and are really the creation of the soul itself in its evolution. So that no nation should ever look with scorn upon those nations that are seemingly further down the scale, for such lower nationalities have all been essential to the evolution of the highest nations. And when the nations make war with them with a view to extermination, they are committing a crime against the whole planetary evolution. For until the full process of the planet's redemption is accomplished, souls must have the instruments by which to climb to the perfect human. And as the soul reaches the higher human, these lower and less refined races will gradually pass away.

* * *

THE SERVICE OF THE ARABIAN DESERT.

Thus it will be seen how great the part is which the East plays in the evolution of the soul in its initial stages. For to furnish it with a vehicle suitable to its elementary knowledge of the human plane, is to play no mean part in the history of the planet's redemption. For that redemption is dependent on the perfect evolution of the soul from the animal kingdom to the Divine Place of realisation. And to furnish a zone of life full of adaptation to the soul's immediate needs, is to contribute very largely to the perfect redemption of the whole planet.

The Bedouins, therefore, have an important mission in the progression of the human soul from its animal zones to those of the human kingdom, and ought to be respected and valued for the work which they, as a race, are doing towards the completion of the whole race.

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THIS SERVICE IS IGNORED BY THE WEST.

Knowledge of such a character ought to make the Western nations pause and reconsider the whole of their policy towards these races. The Western nations in their material greatness have lamentably failed to recognise their own origin, for they have been blinded by the glamour of material strength and riches till their very souls have been absolutely unable to perceive the relation of the nations to one another. And this material spirit has degraded them to such an extent that they have all become mere centres of physical forces. Not only have they lost the meaning of the relation in which all races stand to one another, but they have also lost the true meaning of life itself. For their idea of life is nothing more than mere existence on the outermost planes—the planes of material growth, strength, possession, and dominion. And it is this false view of life which leads them to regard all the lower races of humanity with contempt, and to think no more of slaying them than they now do of slaying the animal creation to minister to their low material tastes and desires both in meats and sport, and also for the false adornment of their bodies.

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THE FRUITS OF WESTERN IGNORANCE.

The result of the action of the West has been to deprive many souls of that experience necessary to the perfect unfoldment of their true self, and to force these souls prematurely into other races, with the

disastrous results that the East has lost much of its own soul genius or intuitive knowledge which once specially belonged to it; and its races have gone down in the evolutionary scale, instead of remaining the finest vehicles for the soul in its ages of true spiritual unfoldment. For the West is far from being the best ground for the soul when it arrives at true spiritual consciousness, as it is not the most magnetic; and its national existence has become so material that it is most difficult for the soul to break through the the influences that are imparted to the personality, and to redeem that same personality from matter to the habits and ways of a soul who has arrived at the consciousness of its One-ness with all things. For the Western nations, though apparently more cultured and religious than the higher nations of the East, are really much less cultured.

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THE BORROWED PLUMES OF WESTERN CULTURE.

This must sound strange to Western ears. But the truth of it only requires to be examined, for a lover of Truth for its own sake to see that all the so-called culture of the West is only the glamour of material possessions. Nearly all the branches of knowledge in the West are built up on the foundation of the science and philosophy of the East. The West has no art which it has not borrowed from Greece, and the art of Greece first rose in the heart of Armenia in the days of the Pharoahs; for the ancient Armenia was no other than the Ancient Egyptian civilisation. And it was there that Greece learnt the secret of all her art. So that the West owes all she knows of art to the land of Greece, and through Greece to the ancient Egyptians.

But that is not all. For the West has no philosophy which it has not borrowed from the East also. The only philosophy which the West can boast of is that of turning the metals into use. But such a knowledge has contributed nothing to the world's true progress; for the utility of such a knowledge ceases as soon as the physical zone of life is left. The philosophy that changes iron into steel, builds powerful machines of mere commercial value, expends its genius in engine, ship and bridge-building, is not likely to advance the planet towards that spiritual condition in which all evil is swallowed up of good. For the genius of the West has never risen above the idea of commercial aggrandisement in all its philosophy and

policy. It has never taken into its consideration the purpose of all life. It has never even dreamt that every nation has had its own part to play in the evolution of the planet. But, on the contrary, it has dreamt of mere world-dominion; of conquering by the brute force of its genius as expressed in naval and military armaments, all the Eastern nations, It has tried to capture the remaining monuments of the Eastern genius of the grander periods; to possess itself of all the trophies of art and philosophy which those periods gave birth to; to transfer to its own soil plants and flowers and pottery of the whole Eastern world.

* * *

THE FUTURE GLORY OF THE DESPISED EAST.

But the day is near, we believe, when the East will once more assert its true dignity, and again teach to the whole world its spiritual philosophy and the inner meaning of all its symbolic language. For that day it has long been preparing, though unconsciously; and when the hour comes the Messenger of the Most High shall be heard from the East lighting up the whole Western World with the glory of the full and perfect interpretation of all the philosophy of the life of the soul and the planet, and the inner meaning of the mysteries of all religious aspiration.

So that the East is not only the starting-point for the soul when it passes on to the human plane, but it is also the radiant point of the whole history of the soul's evolution after it has polarised on the plane of true spiritual consciousness. And thus the despised and much afflicted and greatly ravished East will once more become the enlightener of the Western nations who to-day are as much in the dark on the spiritual plane as the East is supposed to be on the plane of mere commercial genius.

It is sadly against the Western mind to acknowledge its deficiency in anything, and especially to acknowledge that its religious philosophy is far too inadequate to account for the meaning of the soul's experiences, the national differences, the various religious manifestations, and the whole planetary history. Yet to these profound problems it can give no answer. Not that the religion of the Christ which it professes is deficient, but because its professed exponents do not understand its inner meanings. For the teaching of the Christ was the crown of the temple of truth, as the teaching of the Buddha was the threshold of the same temple.

WESTERN FAILURES THROUGH LOVE OF POWER.

The Western nations had a magnificent opportunity given them of becoming the first nations to realise their own redemption, and through that realisation become the true leaders and teachers of the whole world. But they have lamentably failed to understand even the most salient truth that they require any redemption. They are not in the least anxious for any kind of redeeming influences to be exerted over them, but only that they should grow wise in making themselves rich out of the genius and physical weakness of other peoples; that they should extend their borders at the expense of their poorer neighbours; and that they should rule the whole world for their own glory.

That is what each of the Western nations have thought in the day of their power. Greece and then Rome; Spain and then France; Britain and now Germany; and Russia the great omnivorous—all have had their world dreams, and have failed. The day of their power is drawing to its close, and the absolute nakedness of their history of any real moral and spiritual contribution to the Planet's redemption will be exposed. They are the great City of Babylon, whose wine has made drunk the nations; whose materialism has made blind even the intuitive East; whose mammon-worship has drawn the people away from pure soul-culture and the worship of God; whose incense has been offered to the Beast of Sensuality, and whose power has been sacrificed to the Dragon of Materialism.

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THE INTOXICATED WEST.

The Western nations are drunk with the glory of material conquest. They have allowed themselves to be ensnared by the glamour of mere earthly possession and renown, till their finest qualities have been degraded, and now are the slaves and vassals of the god of this world. Truly they have sold themselves for naught! For of what permanent value is their earthly glory? Or how much Wisdom and Love do all their possessions bring them? Is not their glory only an optical illusion? And are not their possessions the most debasing factors in their experience? Have they not suffering and sorrow as their reward? And have not the very hearts of the people been impoverished? Anew has the children's bread been cast to the dogs; for the Rulers, Governments, and Leaders in Society have led their peoples to the altar of the Beast

whose name is MATTER, where they have bowed in worship and service. They have bound the nations hand and foot to materialism, and nothing but the sword of the Angel of God can break the fetters and set the captives free.

* * *

THE VOICE OF TRUTH.

The voice of one crying to the nations, Awake! awake! O my people! for the hand of the Lord is upon you for good and not evil! Why worship mammon? Why degrade all the Divine qualities of the soul of your peoples? Why descend into the bottomless pit of suffering through the Worship of the Beast? Why perpetuate your own sorrows by teaching your children to follow in your train in the illusive and deceiving pursuit of pleasure? Why strip off the little remaining garment of moral purity in your voluptuous quests, and reveal the awful deformity of your souls? Why persist in fashioning to yourselves strange gods that have no power to help you? Why pile up against your own posterity the hate and strife born of all mammon-service and Dragon worship? Why continue to make the animal kingdom your sworn foe through your inhumanity? Why defer by your constant action the realisation of the faith you profess? Why will ye once again crucify the Christ-life and Christ-spirit, by making the realisation of these impossible in the soul of the people?

* * *

THE BATTLE BETWEEN MATTER AND SPIRIT.

The land of the West has become the great battle-ground of the forces that make for spiritual poverty and death. It is the plain of Armageddon, where the seen and unseen hosts are marshalled in battle. For Armageddon is not a place or locality, but a set of conditions which have been created by the perfidiousness of man. These conditions are the spiritual and Divine conflict between Spirit and Matter. That conflict is the result of man's persistent conduct in refusing the spiritual and Divine riches for those of matter; in pursuing sensuous joys rather than the gladness born of soul conquest; in seeking for the satisfaction of all desire in the sensualising and even brutalising things of the flesh; in mistaking the shadow for the substance, thinking that the phenomenal was the real and the spiritual the unreal and uncertain, and so pinning faith to the things of sense, and repudiating the things of the Spirit.

The West has now the same battle to fight that was fought by the East ages ago. For it is the same deceiving spirit that is abroad in the nations which has to be slain by the sword of Truth. That spirit deceived the East ages ago, and brought about the most fearful havoc amongst the nations. For it was no other than this self-same power that led the sons of God astray when they went down into the forms of matter and begot for themseves the catastrophe of the Deluge, called in history Atlantis. For the Deluge was not an event on the physical plane, but was entirely of a spiritual character. What has been known as Atlantis was the effect on the physical plane of the Planet's inverted polarity.

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HOW TO AVERT A NEW CATASTROPHE.

That same tragedy will once more happen unless the West changes its life. The Planet will again be forced to revert to its old polarity, because of the terrible consequences of the dominance of matter in the nations. For that condition to permanently continue would mean the utter ruin of the Planet-soul. So that in the interests of its own redemption as well as that of its children, it will be compelled to return to those conditions which existed on its surface prior to the Deluge. And this change can only be averted by the turning of the nations to seek after Peace born of Truth and Goodness.

* * *

THE RESPONSIBILITY OF EUROPE.

The responsibility that lies upon the West is unspeakably great, for upon its conduct does the future of the world depend. It has had a magnificent opportunity to lead the nations to the feet of God, for its faith has not only been built upon all the past, but has been illumined and transfigured by the Christ of Israel. But so far the West has signally failed. For her own spiritual powers have been sold to the god of matter in the forms of dominion, riches, and sensuous pleasure. Her immense material might has made her spiritually impotent. Her untold material riches have impoverished her mind and soul. Her intense love for the phenomena of Nature has deprived her of the power of Divine realisation. For the might of the sword, the value of minerals, and the apparent tangibility of outward phenomena, have succeeded effectually in shutting the door of the spiritual world to her vision.

THE LIGHT THAT HAS FAILED TO ILLUMINE.

Oh! Land of our present nativity, whose opportunity has been greatest, whose power has become the mightiest, whose treasures have been the vastest, whose voice has been the loudest in proclaiming the message of Peace and Goodwill! How vast is thy responsibility!

For they who possess much have to give a commensurate account of their stewardship. And the day is hastening in which such an account shall be asked of thee! In that day shall the East be thy judge. For thou has professed to be its illuminator and saviour; yet hast thou been blind to the terrible afflictions of those whom thou didst profess to succour. The light thou hast given them has only made their darkness the more intense. For the riches of brotherly love thou hast made them impoverished. For the gold of a Divine sympathy thou hast offered them the brass of mere servitude. For the fine raiment of noble character thou hast clad them in garments of oppression. For the pure spirit of devotion to their highest good thou hast shown them that the chief desire of thine heart was for the lower service they could render thee. For visions of a Divine Humanity thou hast manifested to them the degraded and inhumane practices of killing the lower races for food, and torturing them for knowledge. For a nation of thoughtful and high-souled men and women thou hast revealed thyself as the parent of a pleasure-loving race. And for a religious nation with the purest, highest, and most luminous faith, thou has exhibited thyself as a people who love themselves first and last.

Can'st thou wonder that the Eastern peoples groan under thy rule and repudiate thy religion? Behold! the hour is at hand when thy message to the nations which was given thee as an Envoy from the Father, shall be taken away. For the day approaches, and the night is far spent!

ANSWERS TO CORRESPONDENTS.

Denbigh. The question you raise concerning the vegetable kingdom is the result of a misapprehension of the kind of life which prevails in the vegetable world. That life is not conscious in the sense in which we would apply the term to the animals. It feels, but does not suffer, because its sentiency is not of that nature which relates all it feels to its personality, as the animals would do. When, therefore, the life of the vegetable is taken for food, *there is no destruction of personality.*

Scéances. There is a great truth in spiritualism which has not yet been fully understood. The fact that the souls of those who have passed over from this plane can and do communicate again with those on the earth, has never had its recognition by the religious communities. But this has arisen from an inherent consciousness of the dangers to which the individual is exposed. For scéances are not always pure. Often the seekers are merely looking for the sign or wonder of the phenomena, and not for any real spiritual help. And conditions are created whtch invite souls of a most elementary and impure character, who are ever on the outlook to find some person through whom they may once more indulge themselves, In this way many are injured. What is always an absolute essential to true and pure communion with the spiritual world, is the preparation by the soul who would so commune. And such preparation means the purification of the whole life in tastes, desires, and ambitions. For those who visit us from the spiritual world are always of our own kingdom. Souls of an exalted order could not possibly visit the ordinary scéance. Such souls only communicate with those who have prepared themselves by prayer and fasting and soul-purification. We would, therefore, urge all who seek to enter into the realisation of the spiritual world, to thus prepare themselves, so that no evil may befall them. For by so doing they may indeed come into the blessed consciousness of the constant presence with them of the Heavenly Father's ministering Angels.

Fish. The question is constantly asked us, whether Jesus did not Himself eat fish? It is pointed out that some of His acts and sayings would seem to lend weight to the belief that He did permit and even encourage fish to be eaten. But the whole affirmation is the result of misinterpretation. Next month we will give a fuller answer to this important question, by expounding the incidents and sayings referred to.

THE EDITOR.

THE TRUE AND THE FALSE SCIENCE.

PART II.

In a former article I have characterised the attempt to gain physological and pathological knowledge by the vivisection of animals, applicable in the treatment of the diseases and injuries of human beings, as "unscientific in inception and practice." I propose in this paper to demonstrate the correctness of that statement, and to present the matter in such a way as to be readily understood by the lay reader.

To accurately observe and record the results of a vivisectional (or other) experiment is within these limits a strictly scientific proceeding, whilst at the same time, *as a means to a particular end*, the whole theory upon which it is undertaken, and the methods employed may be unscientific in the highest degree.

The primary care of the scientific investigator in conducting an experiment is to ascertain whether any conditions or factors are present likely to interfere with the correctness of the results sought, and to accurately estimate, and if possible eliminate such from the field of his enquiry. To persist in pursuing a line of experimental investigation when it is obvious that disturbing elements are present which, from their peculiar nature, can neither be estimated nor eliminated, and which will confuse and vitiate the results of investigation in such degree as to render them practically worthless (thus precluding the possibility of their useful application) is unscientific in the fullest sense of the term. Now these are precisely the conditions under which vivisectional research is necessarily and inevitably conducted.

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To illustrate this point let us take first the problem of "blood pressure" in the circulatory system, for the estimation of which countless vivisectional experiments have, and are being still conducted. Now the amount of such pressure depends, at any given moment, mainly on three factors, viz.: the total quantity of blood present in the circulatory system, the frequency and force of the heart's

contraction forcing the blood into the vessels, and the condition of the latter as regards their contraction or relaxation. The conditions of heart and vessels in these respects are under the regulation and control of nervous impulses, conveyed by a beautiful and complex system of nerves to their muscular structures. and operating, under ordinary circumstances, reflexly and automatically within fairly defined limits, but which, under what we may term extraordinary circumstances, are most powerfully influenced by mental emotions such as anger, fear, terror, joy, &c., and also by pain. The deadly pallor or intense congestion of the body surface, the disturbance of normal function, syncope, and sometimes the occurrence of death itself, as results of intense emotional states, are sufficient and familiar indications of the profound disturbances of blood pressure caused by them. And in reference to the last-named, an eminent physiologist (Dr. Carpenter) has said, " It is utterly impossible to observe natural function *under the shadow of pain* either in man or animals."

In view of these facts, and the impossibility of estimating the amount and extent of disturbance due to emotional causes it is clear that no reliable information as to " blood pressure " can possibly be gained from experimenting on animals necessarily suffering an agony of fear, terror, or pain, and that experiment under such conditions is most properly described as an unscientific procedure. This applies with equal force to those investigations where an anæsthetic is employed, inasmuch as anæsthetics themselves most powerfully affect the nerve centres concerned with blood pressure, and in this way prevent its accurate estimation.

To pass now to the class of experiments which have for their object the " localisation of central function," *i.e.*, those which seek to determine the exact situation in the brain of particular groups of cells, known as " centres," which have for their function the supply or direction of nerve currents to the various structures of the body.

In these the method followed is to expose the surface of the brain by removal of portions of the skull and then

to powerfully irritate various points on its surface by the electric current, the actual cautery, or acids, whilst noting whether any group of muscles, etc. are called into activity as the result of this stimulation of the cells of any particular cerebral region; or on the other hand, to destroy or remove certain areas of the brain substance, and observing the position and extent of any local paralysis which may ensue.

* * *

In addition to those due to the emotions and to pain, two other sources of fallacy (the amount of which cannot be estimated) occur in these methods of investigation, first, from the fact the action of such stimuli can by no means be limited to the particular region to which they are applied, but must effect neighbouring regions more or less, and next that stimulation or ablation of corresponding brain areas in animals belonging to different genera often give rise to widely divergent results.

Yet, although the existence of these sources of error and fallacy are well known, experiments of this nature still continue, and, as might have been predicated, no really useful addition has been made, or is likely to be made by means of such "unscientific science" to our knowledge of brain localisation in the human subject, or to the treatment of lesions of the human brain.

All the knowledge that is really valuable in these matters has been obtained as the result of careful observation of man himself whilst suffering from injury or disease of the brain.

Even from the physical aspect alone (omitting physiological considerations altogether) such procedures as those just described are about as "scientific" as would be the attempt to gain accurate knowledge concerning the delicate mechanism of a watch by means of exploration conducted with a pickaxe!

The exigences of space forbid the consideration of other lines of vivisectional experiment with which one might easily fill a volume.

The examples given will suffice for our purpose, and

may be considered as typical, in their demonstration of the essentially unscientific nature of vivisectional research, be the contrary never so persistently proclaimed.

Brief as it unavoidably is, I trust that this presentation of the false basis on which this pseudo-science rests may yet prove helpful to some of my readers in forming a just estimate of its pretensions.

Lastly, there is another fact which cannot be ignored in treating of this subject, viz., "that what is morally wrong cannot be scientifically right." The unveiling of natural law can only be sucessfully accomplished by the true scientist who has realised the spirit of the utterance of Fenelon: "*Knowledge* is not the only needful matter, what is essential is *Love*."

ROBT. H. PERKS, M.D., F.R.C.S.

THE DANGER OF PRIDE.

THE man who does good works is more likely to be overtaken by pride in them than by any other moral mischance; and its effect on conduct is injurious in the extreme. Therefore, among the most necessary of virtues is that one which banishes pride; and this is humility.

RABBI BACHYE.

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A SOUL-TRAGEDY.

"Were we to judge from the high-sounding testimony to the work that is being done in certain quarters, we must conclude that the world will soon become an earthly Paradise; but when we look for the fruits of the Garden of God we are often sent empty away. Surely it is self and self-love that is at the root of such a mind, and that it is so is evident from the fact that this mind can only talk of itself and of the wondrous works and ways of its life. It ceases not, and alas! cannot cease chanting its own heroics. We have known many such, and it has been a pitiable sight. To the spiritual sense of the beautiful, it is a tragically pathetic manifestation of the saddest insanity."

JAMES MCBETH BAIN.

A DREAM.

One night I found myself, in a dream, looking at a picture that I had painted. It was only in a rough state, and it needed the finishing touches of a great artist to complete it. I had done my best, but these touches I could not add. As I looked at my picture, feeling somewhat annoyed and very depressed because of my inability to complete it, I became aware of the presence of someone who had come to perfect and to show to me the meaning of my work. I could not see clearly the face of my instructor, nor was I able to tell whether he or she was a man or a woman. My instructor having taken my picture from me, returned it to me to look at. It was then a picture of great beauty. The finishing touches had been added, and in these was to be found the meaning of my picture and the instruction that it was intended to convey; but I could not see anything in the picture until I held it up to the light and looked closely into it. Upon doing this, I saw and understood the meaning of the picture; and the longer I looked toe more I saw; but even then I was not able to sell all that the picture was intended to teach—so much was there in it. High up and far away, I saw a deep blue sky, beautiful to behold, with here and there a white floating cloud. But when I turned my eyes from the heavens above to the earth beneath, I saw only desolation which I knew was the result of wrong thought and wrong action. I saw people, but they were all (spiritually) asleep in materialism—materialism in *religion* and materialism in *science*—although they knew it not. The world was our world, and the time was the present. There had been wars. I saw many cannons, but they were then silent. I could feel the effect of strife. Every man was against his neighbour. Everyone was against all. Each was for himself. The world had reached its lowest depth.

While I mourned for the people that I saw in their desolation and woe, and wondered what, if anything, could be done to save them from death and destruction—for

they were as sheep without a shepherd, the shepherds that they trusted in being in the same condition as they themselves were in—I saw in front and at the foot of the picture a large cave, hewn in a rock. The entrance to the cave was wide, but the interior thereof narrowed itself; at the end it formed a sharp angle, wherin, on a square table of rock, stood a man (whom I will call "the Man on the Rock") dressed in the dress of to-day, and anxious to deliver a message to the representatives there met together of all the great religions of toe world, some of such representatives being clothed in vestments peculiar to the religious systems that they represented. Those who represented the religions of the East were on one side of the triangular cave, and those who represented the religions of the West on the other. Most of the Easterns that I saw were habited in white robes, thickly embroidered with gold. The Westerns were all clothed in black. Those who had thus assembled together had left their respective churches in the world that I had seen, and met together to hear, without prejudice, what the Man on the Rock had to say—for they had heard that he had a message of truth to deliver to the world, and they wished to know the truth. Now, I knew that the Man on the Rock was the messenger of "The Perfect Way." Having heard the message of the Man on the Rock, the hearers for a moment paused, and then, advancing towards each other, Easterns and Westerns met and mingled together joyfully, and they became as one great Brotherhood, no longer opposed to each other, but united together—a Catholic Church, for they had put aside and for ever abandoned the letter and the form for the Spirit and the Truth.

When I awoke I knew that 'The Perfect Way," taught by the Man on the Rock, was none other than the finding of Christ by the Soul.

LILIAN HART.

"He prayeth best who loveth best
All things both great and small,
For the dear God who loveth us,
He made and loveth all."

ST. GEORGE THE CHEVALIER.

By the late DR. ANNA KINGSFORD.

The Interpretation.

Such is the legend of the patron saint of England—a legend reproduced in Spencer's poem of the "Faery Queen," wherein St. George appears as the Red Cross Knight, and the princess as Una, the mystical maid, who, after the overthrow of the dragon, becomes the bride of her champion.

Need I recall to any student of classic story the resemblance between this sacred romance and that of the Greek Hero Perseus, who rescued the fair Andromeda from the fangs of the sea-monster which would have devoured her? Or whose divine favour it was that directed and shielded the Argive champion; whose winged sandles bore him unarmed across sea and land; whose magic sword and helm armed and defended him?

With all these symbols the name of HERMES is indissolubly connected. His are the Wings of courage, the Rod of Science, and the Helmet of Secrecy. And his, too, is the Sword of Power, the strong and steadfast Will, by which the elemental forces are overcome and controlled, and the monsters of the abyss bound in obedience,—those spiritual dragons and chimeras that ravage the hopes of humanity and would fain devour the "King's Daughter."

For Hermes—Archangel, Messenger of Heaven, and slayer of Argos, the hundred-eyed: type of the stellar powers—is no other than Thought: Thought which alone exalts man above the beast, and sets him noble tasks to do and precious rewards to win, and lifts him at last to shine evermore with the gods above the starry heights of heaven.

All the heroes are sons of Hermes, for he is the Master and initiator of spiritual chivalry. The heroes are the knights-errant of Greek legend. Like St. George and his six holy peers; like Arthur's Knights; like the Teuton Siegfried, the British Artigel, and many another saintly chevalier "sans peur et sans reproche," the heroes of yet

older days—Heracles, Bellerophon, Theseus, Jason, Perseus —roamed the earth under divine guidance, waging ceaseless warfare with tyranny and wrong; rescuing and avenging the oppressed, destroying the agents of hell, and everywhere delivering mankind from the devices of terrorism, thrall, and the power of darkness.

The Divine Order of Chivalry is the enemy of ascetic isolation and indifferentism. It is the Order of the Christ who goes about doing good. The Christian knight, mounted on a valiant steed (for the horse is the symbol of intelligence), and equipped with the panoply of Michael, is the type of the spiritual life,—the life of heroic and active charity.

All the stories about knights and dragons have one common esoteric meaning. The dragon is always materialism in some form: the fearsome, irrepressible spirit of unbelief, which wages war on human peace and blights the hopes of all mankind. In most of these tales, as in the typical legend of St. George, there is a princess to be delivered,—a lady, sweet and lovely, whose sacrifice is imminent at the moment of her champion's arrival on the scene. By this princess is intended the Soul: the "Woman" of Holy Writ, and the central figure of all sacred dramatic art of every date and country. That the allegory is of such wide and ancient repute, proves the identity of the needs and troubles of humanity throughout the ages; yet one cannot fail to be struck with its special bearing on the present state of thought. It seems, indeed, as though the story of St. George and the Dragon might have been written yesterday, and dedicated to the men and women of our own times. Never, surely, has the dragon ravaged and despoiled the earth as he does now. When at first he came upon us, it was not much that the monster's appetite demanded. It was satisfied with the sacrifice of a few superstitions and antique beliefs, which we could well spare, and the loss of which did not greatly effect us. These were the mere sheep and kine of our outlying pastures. But at length all these were swept away, and the genious of materialism remained unsatisfied,

Then we began, reluctantly, to yield up to it far more precious things, our religious convictions, our hold on sacred scriptures, our trust in prayer, our confidence in heavenly providence,—the very children of our hearts, bone of our bone, flesh of our flesh, endeared to us by the hereditary faith which had become even as nature itself. All these we gave and with tears; many of them had made life lovely and desirable to us, and without them our heart seemed desolate. But complaint and resistance we knew to be in vain; materialistic science devoured them one by one; none were left in all that ancient city, the Human Kingdom, whose ruler and monarch is Mind. This our sovereign—Mind—had hitherto cherished with fond delight one lovely and only child, the Soul. He believed that she would survive and perpetuate him, and that for ever her heirs should sit on the throne of his kingdom. To part with her would be blight and ruin to all his hopes and aspirations. Better that he should never have drawn breath than that he should be forced to see the child he had brought into the world perish before his eyes.

Still, with ominous persistence the terrible monster hangs about the gates of the city. All the air is filled with the pestilent effluvium of his nostrils. Relentless, indeed, is this pessimistic science. It demands the sacrifice of the soul itself, the last lovely and precious thing remaining to despoiled humanity. Into the limbo of those horrid jaws must be swept—with all other and meaning beliefs and hopes—faith in the higher Self-hood and its immortal Life. The Soul must perish! Despair seizes the mind of man. For some time he resists the cruel demand; he produces argument after argument, appeal after appeal. All are unavailing. Why should the Soul be respected where nothing else is spared? Forced into surrender, the Mind at last yields up his best-beloved. Life is no more worth living now: black death and despair confront him: he cares no longer to be ruler over a miserable kingdom bereft of its fairest treasure, its only hope. For of what value to man is the Mind without the Soul?

Poor and puny now indeed the crown, the wealth, the royalty of Mind. Their value lay alone in this, that some day they should devolve on her, that for her they were being garnered and stored and cherished.

So the dragon triumphs; and the Soul, cast out of the city, stands face to face with the black abyss, expecting her destroyer.

Then, even at that last and awful hour, the Divine Deliverer appears, the Son of Hermes, Genius of Interpretation, Champion of the Spiritual Life. As Hercules slew the hydra, the Lion, and many another noxious thing: as Theseus the Minotaur, as Bellerophon the Chimera, as Rama the Ogre Ravan, as David the Giant, as Perseus the Gorgon and Sea-monster, so St. George slays the Dragon and rescues from its insatiable clutch the hope and pride of humanity.

This hero of so many names is the Higher Reason; the Reason that knows (gnosis) as distinguished from the Lower Reason of mere opinion (doxa). He is no earthly warrior. He carries celestial arms, and bears the ensigns of the God.

Thus the commemoration of St. George, and of the famous legend of which he is the hero, involves the praise of all valiant knights of the Hermetic art throughout the ages. Every divine man who has carried the enchanted sword, or worn the sandles of the winged God, who has fought with monsters and championed the King's daughter —Una, the one peerless maid—is celebrated in the person of our national Patron saint. The Order to which he belongs is a Spiritual Order of the Garter, or Girdle of the Virgin; and his ensign is the armed chevalier trampling under his horse's hoofs the foul and furious agent of the nether world.

The idea of knighthood implies that of activity. The pattern saint and flower of chivalry is one who gladly fights and would as gladly die in noble causes. The words pronounced of old times on the dubbing of a knight, 'Be gentle, valiant, and fortunate," are not words which

could realise themselves in the dullard or the churl. To the good knight, the ardent love of beauty, in all its aspects, is indispensable. The fair lady of his dreams is the spiritual bright-shining of goodness, which expresses itself to him fitly and sweetly in material and visible things. Hence he is always poet, and fighter in some cause. And he is impelled to fight because the love of beauty burns so hot within him that he cannot abide to see it outraged. His very gentleness of heart is the spur of his valour. Champion and knight as well as thinker and student, the Son of Hermes is of necessity a reformer of men, a redeemer of the world. It is not enough for him to know the doctrines, he must likewise do the will of the gods, and bid the kingdom of the Lord come upon earth without, even as in the heaven within his heart.

For the rule of his Order is the Law of Love, and "Love seeketh not her own."

(From Dreams and Dream Stories).

* * *

CONSTANT CHRISTMAS.

O never-failing splendour!
O never-silent song!
Still keep the green earth tender,
Still keep the grey earth strong.

Still keep the brave earth dreaming
Of deeds that shall be done,
While children's lives come streaming
Like sunbeams from the sun!

O angels, sweet and splendid,
Throng in our hearts and sing
The wonders which attended
The coming of the King.

Till we, too, boldly pressing
Where once the shepherds trod,
Climb Bethlehem's Hill of blessing,
And find the Son of God!

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